

Brethren used in Germany was a very large, costly book of 928 double column pages, containing over 1,000 hymns and most of them were very long ones too.

It appears that the Brethren brought but very few of them along when they came over, and as they multiplied and increased very fast after they were here awhile, there was soon a very great lack of hymn books, and to import that big *Psalterspiel* from Germany, would have been too expensive as there were poor facilities for importing anything at that time, especially books; for all the imports had to come by way of England, and as the King's printers there claimed a monopoly throughout the British dominions, all the boxes or packages containing books were weighed and as high as six pence sterling per pound was charged as duty, besides commission and consignment which sometimes amounted, yet from 50 to 100 per cent of value, which almost prevented the importing of books. This is the reason why Christopher Saur (Sour) undertook to print the Bible. The first edition 1743, second 1763, third 1776.

ABRAM CASSEL.

SMALL DISAPPOINTMENTS.

In this world there are many disappointments, some are small and some are large. Sometime ago, I sent a copy of a piece of poetry to the office of the *EVANGELIST*, which was printed in the number of Oct. 3rd. But that number did not come to hand, so I knew nothing about it. After sometime I wrote for a copy and it came on. I was a little surprised to see the poetry printed. I had thought it was a little too distant for the printers. Reading over the piece, I found there was one word wanting in the last verse. And since the piece might be copied, I would like to see it corrected. The word hidden, is wanting. The original reads:

That long were hidden unto man,

But now anew are breaking forth.

The original does not have the word twigs, it reads:

When flesh and blood will roses break,

It turns itself unto the earth.

To make it rhyme I wrote:

It turns to earth the prize to find.

In a revised copy I wrote in the first verse:

Until again that state we find,

When it is said,

Home wisdom has contrived a plan,

To send her glories down to earth.

I think church music is meant.

Thoughts on the International S. S. Lesson May 12.
Mark xiv: 1-9.

THE ANOINTING AT BETHANY.

Time authorities differ. According to John it was on Friday night six days before the Passover. Matt. and Mark give it Tuesday night two days before the Passover. This latter is probably correct, because at this time the Jews had come to no conclusion. See verse first and second. Jesus had denounced them, put himself in their way and did everything to prepare the way for them to vent their spite upon him. The plan was not matured until later and it was probably after Judas had learned somethings and had been embittered by the reproof in this lesson that he went to the *Sanhedrim*. The discourse just preceding had shown to the greedy, selfish mind of Judas that he had no worldly honor or wealth to gain by following Jesus and he could make money by betraying him and at the same time 'get even' for the implied rebuke at Bethany.

THE CIRCUMSTANCES.

It was the house of Simon (a very common name in Palestine) and he had been a leper, most probably one whom Jesus had cleansed. There was Lazarus just returned from the grave. Busy, anxious, impetuous Martha, served as usual. She seems to have been one of those good, earnest women who are always doing something for some body's comfort. In sharp contrast with her was her devoted sister, Mary. She was all that was sweet and gentle and worshipping. The twelve were there and perhaps others.

THE ACTION.

While the meal was in progress, as they were

reclining at the table as was the custom, Mary, the gentle, devoted one came and poured the ointment on Jesus' head. In the hot climates where the air is laden with the odors of decaying matters this was a most pleasant thing to have done. It was quite an ancient custom and was done as showing love and kindly regard. David uses it as a figure in the 23 Psalm. 'Thou anointest my head with oil.' Mary's anointment was very fine (spikenard) and the vessel (alabastion) was in itself costly. By its peculiar shape the ointment was extracted drop by drop and all in the house received the benefit of the delightful odor. This anointing at Bethany must not be confounded with the other spoken of in Luke when Jesus sat at meat with the Pharisee. There is nothing in common except the name of the householder.

THE REPROOF BY JUDAS.

There is so much that is plausible in this that were it not that we are told what Judas thought of we should say he was not such a bad fellow after all. The ointment, at the lowest estimation, was worth \$54.00. Some put it as high as \$300.00. As they reasoned, Jesus could do very well without it. It did him no good whatever. His head needed no anointing. What did he care for the act of an obscure woman anyhow. She was nothing to him. Was he not the one who 'was to restore Israel.' Having so much more important work on hand what did he want with this manifestation of devotion and love on the part of this woman. And after all a woman was not of much account anyway. This \$54.00 worth of ointment would have relieved so much want. It would have bought many loaves of bread, or many fish or other food. It would have fed the hungry, and clothed the naked. This woman simply wanted what would have done so much good. This may have been the reasoning of the disciples when once the direction had been given to their thoughts by the thieving Judas. This is now the reasoning of many. Something is done which they don't like and here it is growl, growl, growl. It must be their own pet ideas which are followed and their own sweet wishes which are consulted or they are put out. I wonder if they ever stop to think who suggests to their minds such quibbles. It is the power with whom Judas was leagued or is it him who encouraged Mary while rebuking Judas. Think my brother, think my sister! From which source do you get your inspiration when you oppose those who would do something for Jesus? Recently the newspapers gave the views of a prominent minister of God who opposed prohibition on the grounds that it took away a man's free moral agency. Plausible enough but not built on Jesus.

THE REPLY OF JESUS.

This is one of the sweetest and most encouraging things in all the New Testament, 'Let her alone.' She has done a good thing. You poor short-sighted people have tried to have her censured. You thought your way so much better. Just stop. I, Jesus, have said it. Brother, look out! Sister be very careful when you attempt to regulate some one else. Do you not fear Jesus will say, 'Let alone?' 'They are doing a good work.' Don't bother yourself about some one else. Mr. Moody expresses very clearly what I have so often felt. He says, 'I have more trouble with D. L. Moody than with any other man whoever crossed my path.' When tempted to interfere with some one else just remember Jesus said, 'Ye have the poor always and whensoever ye will ye may do them good' and go to work on your own account. There is no room in Christ's kingdom for growlers. There is too much to do and the time is too short. Go to work, or go to the world. In common parlance, cut bait, hold the pole or get out of the boat. If you are an idle growler you are a hindrance, a barnacle on the ship of salvation and the sooner you change your place the better for all parties. Do you know what Jesus said to Mary?—'She has done what she could.'

Thank God there is not one of us who is so low down that we cannot measure up to that standard. Beware you fault-finders! Jesus says, 'Do what you can.' Have you any right to interfere? No man or woman on God's green earth has any

right to interfere with any other except with words of cheer and encouragement. Take courage, you who think you can do nothing. You are not required to do any other person's work. Do what you can. If you cannot assist in public worship in any way. If you cannot even sing you can help somewhere. There are so many channels open in which you can work. Remember we don't know who the man was who entertained Jesus that night. We know very few of the other particulars of the supper but this was of so much importance that Jesus said it should be told wherever his gospel was preached as a memorial of her, and all because she did what she could. What will Jesus have told of us? Have we done what we could? The lesson comes home with crushing force when we think what has been done for us and what little we have done in the way of advanced civilization, security of life and property and the increased beauties of long life we owe directly to the gospel of Jesus. Let us make the test. Go alone and meet yourself face to face even as God sees you and then take your own measure in good works for Jesus and see what the result will be. O that we would all awaken up and make the work for Jesus our life-work and other things side issues instead of taking the reverse order as we so often do. Jesus gave his life for us. Have we done for him all that we could? May God help us to do better if we have not.

R.

Sherwood, Ohio.

April 27.—It has been some time since anything has appeared in the *EVANGELIST* from this church. We are moving along as best we can, and doing what we can for the Master. We are making preparations to build a church this summer, which we want to have ready for use by fall. We at present feel much encouraged and built up, having just closed a short but interesting meeting.

We are located about eight miles south of Bryan. We were over there a couple weeks ago and met Eld. Jas. A. Ridenour, who was assisting his brother in holding an interesting meeting in that city and we prevailed on him to come over and preach a while for us. He came and preached one week for us. This is the first I ever heard brother James preach. He is an able minister, and does not shun to declare the whole counsel of God. In the short time he was here he made many friends. He got up quite an interest, and if circumstances would have been such that he could have continued longer with us, we think much good would have been accomplished. He returned again to Bryan, Williams Co., Ohio. We see his brother is still continuing the above named meeting. Those wishing to address him can do so at that place.

When we get our house done we probably may be able to secure his services in an extended effort to bring souls to Christ. Pray for us brethren. May God bless the cause everywhere.

ISSAC STUCKMAN.

'The Atheist's Prayer.'

When I was a boy away in the mountains of Pennsylvania, I knew an old infidel who was eager to argue against the existence of a God. That is what infidelity hates, the existence of a God. A young preacher, against the warning of the friends as to his abuses and his obscenities, resolved to see that blatant scoffer, and confront him with the truth of God.

The skeptic was soon vociferating against the idea of there being a God. He was sitting in his saw-mill, just over the lever that lifts as the saw leaves the log; and while denouncing the doctrine of a Deity, that lever sprung, catching him under the heels and flung him backward, and downward, headlong into the stream.

As he plunged, however, he shrieked out as loud as he could yell, 'GOD HAVE MERCY!!'

The preacher ran around, waded into the water, and drew the struggling man ashore.

Said the pastor, 'I thought you did not believe in a God.'

As soon as the infidel stopped strangling, he said, in a subdued voice, 'well if there is no God there ought to be, to help a man when he can't help himself.'—Domestic Journal.